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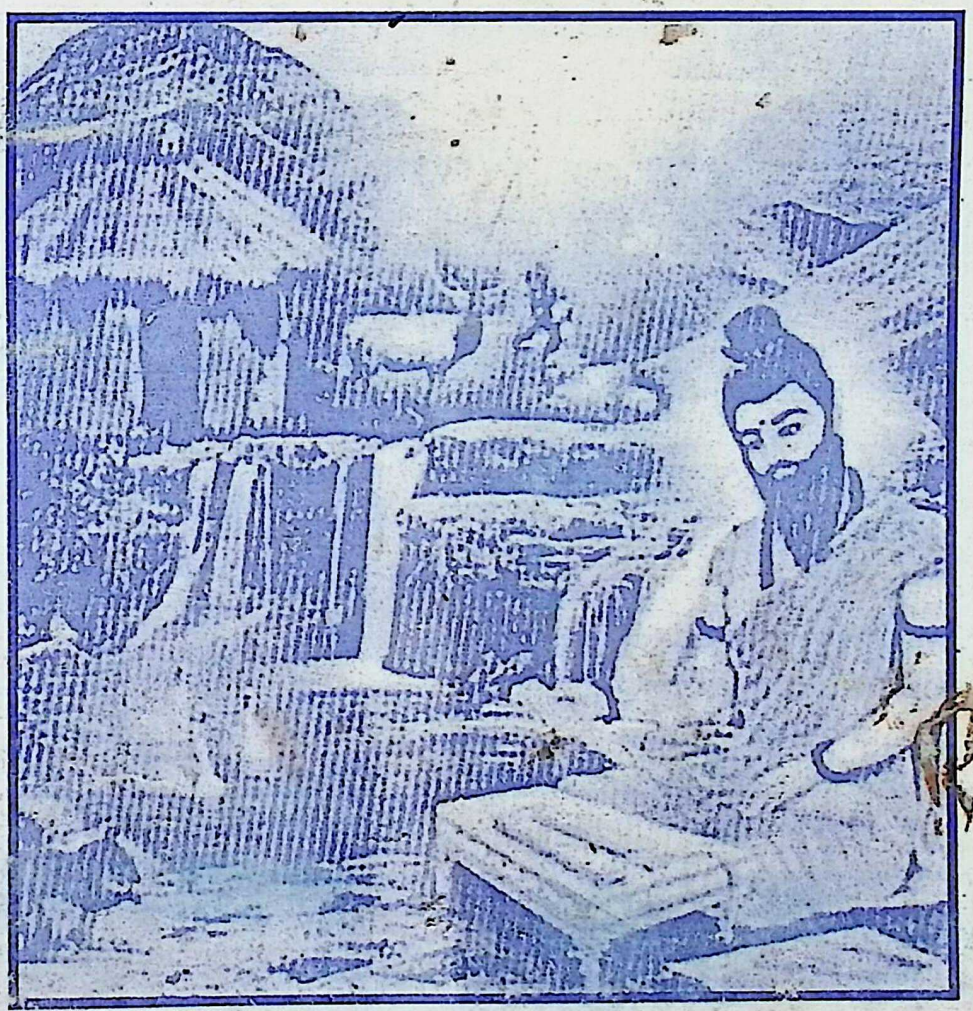
M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

भारतीयतत्त्वशास्त्रम्

चार्वाकदर्शनम्



COURSE - IV

BLOCK - 23

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

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ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪
ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004
Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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चार्वाकदर्शनम्

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवता स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be able to understand the main tanets of Cārvāka Darśana.

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SANSKRIT M.A. Course IV

Block-23 — UNIT-1

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UNIT - 1
GENERAL INFORMATION OF INDIAN PHILOSOPHICAL SYSTEMS

1.0 OBJECTIVES

This section has the purpose of proving an introduction to the rise of the philosophical systems under two principal sources i.e. the Upanishads and Buddhist schools. Basing on these two sources, the classification of the schools, of Indian tradition has been made as orthodox systems and heterodox systems. And, every system of Indian philosophy has passed through some well-defined stages of development. Of course, it is not possible to fix with a reasonable measure of certainty, the higher and the lower time-limit of the philosophical systems and to determine and order of priority among them. However, the ideological development of these systems is of greater importance than their chronological sequence. Such ideological points are high lighted here. And the religio-philosophical schools of Śaiva and Vaiṣṇava traditions which were systematized during the post-Shankara period are said to have derived their material not only from the Vedic literature, but also from the Agama literature. Hence, these schools may rightly be regarded as the systems of Indian philosophy.

Further, this section is to deal with the authorship of the work called **Sarvadarśana-saṅgraha,** a famous compendium of the important principles of all Indian philosophical systems. While giving the details of the date of its author i.e. **Mādhvācārya,** the contribution of

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Mayanarace to which the author belongs, to Sanskrit literature is shown here. The next phase elucidates the contents of the **Sarvadarśana-saṅgraha.**

Then are given original verses found in the beginning of the **Sarvadarśana-saṅgraha.** They are followed by the translation and expository notes thereon.

In its next phase, this section presents the central theme of the topics elucidated before. At the end are given, the questions in Sanskrit for self-examination, meaning of the technical words, and the list of the books for reference.

1.1 INTRODUCTION

The Vedic literature in fact has been regarded as the primary source of the traditional heritage of India in civilization, culture, philosophy and religion. There are Vedic references to the quarrel between the gods and demons, exploits of Indra in the area of **Śiśna-devas,** and to the cities of the demons being demolished by Rudra. These represent the conflict between righteousness and unrighteousness. So also, in his Mahābhāṣhya on Pāṇiṇi's Aṣhṭādhyāyī, Patañjali thinks that the demons had begun to imitate the performance of Vedic sacrifices, but mispronounced the Vedic words and the accents thereof; and because of this, they were defeated in their fight against the gods:

Moreover, the wedding hymn (X.85), funeral hymns (X.14-18) quite secular in tone, throw light on the civilization of India in the past. In like manner, the Sindhu (Indus), celebrated as a goddess in one hymn (X.75.2,4,6,) the Vipas (Bias) and the Shatudri (Sutlej), sister streams in Punjab in another (III.33), the Sarasvati hymns (VI.61; VII.95) -- these speak of ancient Indian civilization and

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culture. Besides the consmogonic hymns and other hymns of Rigveda wherein the deities Aditi and Prajapati are identified only with all the gods but also with the nature. Such references indicate the characteristics of some Indian philosophical systems.

Indeed the term **'darśana'** suffixed to the respective school of phlosophy, means 'vision and also 'instrument of vision'. It stands for the direct, immediate and intuitive vision. The scriptural statement **"Atmavaare drastavyah"** i.e. 'the Supreme Self should be seen' is the keynote of all schools of Indian Philosophy. Unlike Western philosophy has been intensely spiritual and has also emphasized the need of practical realization of truth. All the schools of Indian Philosophy have given more or less equal consideration Ādhyātmika (physical and mental sufferings produced by natural and extra-organic causes), and **Ādhidaivika** (physical and mental sufferings produced by supernatural and extra-organic causes* -and realisation of supreme bliss is the end, **sharavana, manana and nididhyasana** being the means to it, etc.

RISE OF THE PHILOSOPHICAL SCHOOLS :

As it is already suggested, the Brahmnical systems are based on the upanishadic docrine of Atman which is the very pivot of their metaphysics, epistemology and ethics; where as the Buddhist schools have brought their epistemology and ethics into full accord with their **Nairātmya** doctrine. Indian philosophy must therefore be interpreted as the flow of two vital streams-one having its source in the **Atman** doctrine of the Upanishads and the other in the **Anatmavada** of buddha. Each branched off into

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several sub-streams. Throughout the course of their development, they have remained true to their original inspirations. The Brahmanical systems are wedded to Being, and are relatively more categorical as well as positive in their attitude. They are bound to an original tradition, and they all accept the authoritativeness of the Vedas. But, Buddhism is attached to becoming and negative in its attitude. Buddhism derives its inspiration from a criticism of experience itself. Such deep opposition between these radical standpoints stimulated the systems on either side. They gained in depth and maturity. It also helped the emergence of the dialectical consciousness, which is found in a systematic form in the Madhyamika philosophy. Dialectic influences their relation in the Absolute which is the negation of the opposites. (advaita). The Advaitic turn in the Buddhistic and Brahmanical systems is necessary outcome of this.

CLASSIFICATION OF THE SCHOOLS :

It has been traditional setting and there are six orthodox and six heretical systems. The Sāṇkhya, the Yoga, the Nyāya, the Vaiśeṣika, the Pūrva Mīmāmsā and the Vedānta constitute the former; the four classical schools of buddhism (the Vaibhāṣika, the Sautrāntika, the Vijñānavada, and the Madhyamika), Jainism the the Cārvaka make up the latter.

Generally all schools of Indian Philosophy have passed through three or four stages of development. A seer or a great personality of insight gives utterance to his intimate vision of reality. This is the fundamental inspiration which initiates a new path to form the philosophy. The second

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stage consists in defining and systematizing the suggestions in aphoristic form; a philosophical system is thus formulated. In the third stage there is further elaboration, drawing implications, application of experience to details, removing descrepancies etc. The last stage is reached when the system indulge in the criticism and refutation of other systems to strengthen their own position. Thus all philosophical schools have attained their fulness due to criticism and opposition.

Further more, it is hardly the place to discuss the particular problems regarding the dtae and life of the founders of the schools. Because the traditional account of reputed originigators of the systems is scaty and legendary. Kapila the founder of the Sankhya is quite a mythical figure; Patañjali's identification with the author of the Mahābhāṣhya is not generally accepted; Kanada and Akshapada are nicknames; Gautama and Badarayana are family appellations and nothing is known about Jaimini. Even with regard to Buddhistic systems there is no better position. Yet it is possible to determine an order of priority among the systems keeping in view the subject of their development. Thus, in the frmae of ideological has been regarded as the first; and then the Yoga, Nyay Vaiśheṣhika, Pūrva Mīmā;msā, the Chārvaka and Vedanta may be enumerated in order. Despite this, almost all texts on Indian philosophical systems place the Caravaka school first in their exposition including the **Sarvadarśana-saṅgraha** of Sāyaṇa Mādhava.

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1.2 AUTHORSHIP OF THE SARVADARŚANA-SAṄGRAHA

Regarding the authorship of the Sarvadarśhana-saṅgraha, there is no unanimous opinion among the scholars. Of course, basing on the prefix "Sāyaṇa-madhaviye" to Sarvadarshnasangrahe" in the colophon at the end of each Darshana, in the text it can be presumed that the author of this work could be belonged to Sāyaṇa family.

However, in the history of Karnataka, the names of Sāyaṇa and Madhava have been famous through the ages as they enriched the literary field and administrative field of the kingdom during the Vijayanagara empire. It is clear from the external evidences that Sāyaṇa was born in a learned south Indian brahmin family. His father was Mayana and mother Srimati. He belonged the Bharadvaja-gotra and the branch of the study was Baudhayana of the Taittiriya branch of Yajurveda. He had two brothers called Madhavacarya and Bhogantha of whom the former was the eldest one and the latter was the youngest. [1]

When the eldest brother Madhavacrya was the minister of Harihara I and Bukka I, his younger brother Sāyaṇa held the post of the chief minister of Kampana who ruled over the Telugu region of Nellore destrict. Madhavacrya, is described as the establisher of the Vijayanagara empire. Vidyaranya is known as a great exponent in the history of Advaita Vedanta.

In his introduction to the Sarvadarśhana-saṅgraha, Vasudeva Shastri Abhyankar identifies Madhava with Vidyaraya. And, in the introductory verse, the author himself indicates that he belongs to the family of Sāyaṇa. Hence, there arises a doubt as to whether Madhava alias Vidyaraṇya is the author of the text or the son of Sāyaṇa.

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1.2.1 WHETHER THE AUTHOR IS MAYANA'S SON-MADHAVA

It is however beyond doubt that madhava is the author of the Sarvadarśhana-saṅgraha, as the phrase "Madhavaryena sarvadarshanasangrahah" in the third introductory verse speaks. Simultaneously in the second verse, the author expresses that Sarvajnavisnu son of Sarnapani is his preceptor. [3] But, Madhavacarya alias Vidyaranya himself has said that his preceptor-in-chief is Vidyatirtha.[4] Besides, he records in high esteem the names of his other two preceptors namely Bharatitirtha and Srikanthanatha.[5] This point leads to the conclusion that the author of the Sarvadarśhan-saṅgraha canot be identified with Vidyaraṇya

Moreover the language and style of the author of the Sarvadarśhana-saṅgraha may be found differnt from that of Vidyaranya.

Further, Sarvajanvisnu who is said to be the preceptor of the author of Sarvadarśhana-saṅgraha has written commentary called Vivaranavivarana on the Vivarana of Prakasatman (1200 AD.). which is referred to by the author of the Sarvadarśhana-saṅgraha. And Vidyaranya is said to have written commentary called Vivarana-prameya-sangraha. These points are evident to form the conclusion that the author of the Sarvadarśhana-saṅgraha is differnt from Vidyaranya.

1.2.2 Sāyāṇa's son called Mādhavācārya is the author of the Sarvadarśana-saṅgraha

First of all, Sāyaṇa's son called Mādhavāchārya being the author of the Sarvadarśhana-saṅgraha is quite explicit form the phrase 'Sāyaṇa-dughābdhi-kaustubhena .....

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madhavaryena. This phrase speaks of Madhavacharya's being born in the family of Sāyaṇa. Thus it does mean that the former is the son of the latter. In support of this, SṢhrikanthaiah opines- "the name Sāyaṇa was perhaps the family or surname of the house to which Madhava belonged, and it was like the gem of Kaustubha of the milky ocean." [6] Secondly, Madhavacharya, the author of the Sarvadarśhana-saṅgraha has written another work called Smrtiratna; and the colophon of this treatise of Dharmashastra states that Madhavacharya is the son of Sāyaṇa. Thus all these points conclude that it is Sāyaṇa's son called Madhavacharya who has written the Sarvadarśhana-saṅgraha.

1.3 MĀDHAVĀCĀRYA'S DATE

In fact, there is hardly an independent reference to the date of Mādhavāchārya, the author of the Sarvadarśhana-saṅgraha. Nevertheless, it is certain that this author is son of Sayan ; as such, one can very well assing the author to the latter half of the 13th Cent. A.D., on the basis of Sāyaṇa's date.

At the age of thirty-one, Sāyaṇa's political career begins with the chief ministership under Kampana, the second son of Sangama I who was permitted by Bukka I to rule over the Nellore region in 1346 AḌ. Besides, some internal evidences show that Sāyaṇa throughout his political career was the minister of another three kings namely Bukka I, Sangama II and Harihara II.

In his commentary on the Rgveda, Sāyaṇa expresses his being the minister of Bukka I so also, his Subhāṣita-sudhānidi as the minister of Kamparaja, his Dhātuvritti as

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well as the Alaṇkāra-sudhānidhi as the minister of Sangama Ī, and his commentary on the Taittirīya Brāhmaṇa calls him the minister of Harihara Ī. It was so happemed that when Kamparaja, the brother of Harihara I, after ruling for nine years left this world in 1355 A.D. having placed the responsibility of his only son and also of the kingdom in the hands of his prime minister Sāyaṇa. And Sāyaṇa had to serve as both the prime minister of the kingdom and as guardian of Sangama II. (B.Vol. III, p.83). In this manner, all these points above place Sāyaṇa in the latter half of the 13th Cent. A.D.

1.3.1 Māyaṇa family's contribution to Indian Literature

It is however needless to say that Madhava alias Vidyarāṇya, and Sāyaṇa, the elder and younger sons of Māyaṇa are known to have enriched the Indian literature through their scholarly works on differnt branches of Sanskrit lore. Here is a list of their works :

Vidyarāṇya's works:

i. **Pārāśara-mādhavīyam:** It is the first commentary on the Prarasara-smrti. a digest of civil and religious laws.

ii. **Jaimini-nyāyamālā** : It is a commentary on the Dharmasutras of Jaimini, written in verses. The subject matter is divided into twelve chapter. Besides. another running commentary by the same author is written.

iii. Vaiyāsika-nyāymāla is Vidyaranya's another work running in verses to explicate the doctrines laid down in the Brahmasutras.

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iv. Kalamadhava otherwise known as Kālanirṇaya is a treatise on Dharmasutras, in which the proper time for the performance of the religious duties is critically edited.

v. **Bhumikā** : is the exodium to his bhasyas on Rgveda, the Samaveda and Kanvasamhita.

vi. Vivarana-prameyasangraha also called Vivaropannyāsa in nine chapters, is a magnificient work dealing the analyticaly study of the concepts in the Vivarana of Parakasatman and Pañcapādika of Padmapāda.

vii. Bṛhadaraṇyaka-bhāṣya-vārtikā-sāra is vidyāranya's compendium on Bṛahadāraṇyaka-bhāṣya-vārtikā of Sureśvara.

viii. Anubhūtiprakāśa is a metrical paraphrase of the twelve upnisads in twenty sections.

ix. **Aitareyopanisaddīpikā** is a commentary on the aitareya Upaniṣad.

x. **Nṛsimhotaratāpanīyopani sad-dīpikā** is a work highlighting the prominence of the value and the method of Udgithopānā as dealt with in the Nṛsimhottaratapaniya Upaniṣad.

xi. Advaitagranthakośa is a summary of the Advaita doctrines explained in the works on Advaita Siddhānta written by the scholars prior to Vidyaranya.

xii. Dṛgdṛśyaviveka of Vidyāraṇya is also known as Vākyasudhā. It explains the three types of the Self.

xiii. Jīvanmuktiviveka of Vidyāraṇya amplifies in five

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chapters, the practical application of the methods that lead the self on the path to Jivanmukti state.

xiv. Brahmvidāśirvāda-paddhati of Vidyārsṇya consists of forty-two passages in which an aspirant invokes for self-realization. Many passages of this work may be found originally from the Jīvanmuktiviveka.

xv. **Devyaparādha-kṣamāpana-stotra** : is an auology to goddess Parvati to gorgive one's evil deed.

xvi. **Saṅgīta-sāra** : is one Vidyāraṇya's works on Music which is found in mere reference.

All such works of Vidyaranya exhibit his scholarship in different branches of knowledge like Nyāya, Vedānt Mīmā;msā, Vyākaraṇa etc. Like Vidyaranya, his younger brother Sāyaṇa too has to his credit many significant works as below:

i. **Subhāṣita-sudhānidhi** : It is a collection of wise sayings called from vast literature of Sanskrit. These sayings are systematically arranged under the goals of life-Dharma, artha etc.

ii. **Prāyaścitta-sudhānidhi** : It is a work on Dharmasastra. It is also known as Karmavipāka.

iii. **Madhavīya-dhātuvṛtti** : It is regarded as one of the authoritative works on Pāṇiṇian grammar. It deals with roots given in the Dhātupāṭha of Pāṇiṇi.

iv. **Alaṅkāra-sudhānidhi** : It is an independent treatise on the Alaṇkāra-śāstra.

v. **Purusārtha-sudhānidhi** : it consists of verses from the Puranas, dealing with the goals of human life.

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vi. **Chāndogya-upaniṣad-dīpikā** : It is a direct commentary on the Chāndogya-Upaniṣad.

vii. **Āyuveda-Sudhānidhi** : This is a work on Medicine, and is found referred in the Alaṇkāra-sudhanidhi.

viii. **Taittirīya-upaniṣad-dīpikā** : It is a commentary on the Taittirīya Upaniṣad.

ix. **Yajana-tantra-sudhānidhi** : This work is a guide to the Vedic rituals.

x. **Veda-bhāṣyaṇi** : Sāyaṇa has written direct and most important commentaries on the Rgveda, Yajurveda and the Atharva Veda. His commentaries are sure an consistent guide for clear understanding the exegesis of the mantras.

A perusal of these commentaries on the Vedas and of other works prove that Sāyaṇa has a sound knowledge of all branches of Vedic literature. Sāyaṇa's sound criticism of other schools of philosophy in his works is noteworthy. His arguments are based on authoritative doctrine of Mīmāṃsā. In fine, the contribution of Vidyaranya and Sāyaṇa belonging to Mayana family is remarkably supreme.

1.3.2 Contents of the Sarvadarśana-saṅgraha:

The Sarvadarśana-saṅgraha constitutes sixteen chapters in total, each of which deal with different Darshanas in the following order:

i. The Chārvaka system

ii. The Bauddha system

iii. The Jaina system

iv. The Rāmānuja system

v. The Purṅaprajña system

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vi. The Nakulīśa-Pāśupata system

vii. The Śaiva system

viii. The Pratyabhijñā system

ix. The Raseśvara system

x. The Vaiśeṣitka system

xi. The Nyāya system

xii. The Mīmāmsā system

xiii. The Pāṇiṇiya system

xiv. The Sānkhya system

xv. The Pātañjala-Yoga system

xvi. The Advaita system of Vedanta

Of course, a mere glance at this order entertains a feeling that the order as above is in consonace with the order of their emerence. But a close thoughtful study of all Darshanas as a whole gives an idea of the significance of the order. Madhvacarya's purpose behind his own plan of the order may be illustrated as under:

The entire group of the founders of the various Darashanas may be divided into two big groups as **Nāstika** and **Āstika.** The **Nāstika** has two sub-groups as Adhyaksikas and Tārkikas, of whom the former ones are Chārvakas. In the latter group of Tarkikas, two schools are included such as ksanikavadins i.e. Bauddhas and Syādvādins i.e Jainas.

The founders of **Astika** schools may be classified into two, such as Saguna **Saguṇatmavādins** and **Nirguṇātmavādins,** of whom the former is again divided as Tārkikas and Śrautas. Further the Tarkikas include two sections as Pracchanna-tarkikas and Spaṣṭa-tarkikas. The Section of Pracchanna-tārkikas contains two sub-groups as

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Pracchanna-dvaitins and the Spasta-dvaitins, of whom the former ones are Ramanujaitees and the latter Madhvaites. Similarly, spaṣṭa-tarkikas are gain divided into groups as Again, Bhogasādhana-adrṣṭa-vadins are of two types such as Videhamukti-vādins and Jivanmutivadins, of whom the former is divided into two as Ātmabhedavādins and Ātmaikyavādins. The Ātmabhedavādins have again two sub-sections as Karma-anapeksa-īśvara-vādins and Karma-sāpekṣa-īśvara-vādins, of whom the first ones are Nakulisa-pasupatas, the latter ones are Saivites. Ātmaikyavādins are the propounders of Pratyabhijña theory. And jivanmukti-vadins are Rasesvara-vadins.

Then Utpatti-sādhana-adṛṣṭa-vādins are grouped into two as (1) Propounders not accepting śabda as a seperate Pramāṇa, and (2) propounders accepting the Śabda as seperate Pramāṇa, of whom the first ones are Vaiśeṣikas and the latter ones are Naiyāyikas.

So also Saguṇātma-śrautas are again grouped into two as Vakyārtha-vādins and Padārtha-vādins, of whom the former ones are Mīmā;msākas and the latter are Vaiyakaranas. Further there are two classifications of Nirgunātma-vādins such as Tārkikas and Śrautas. In this, Tārkikas are of two types such as Nirisvaras and Sesvaras, of whom the first ones are Sankhyas and the latter ones are Patanjalas. And the Nirgunātma-srautas are the Advaita-vādins. These branches of Indian schools of philosophy may clearly be known from the following Chart:

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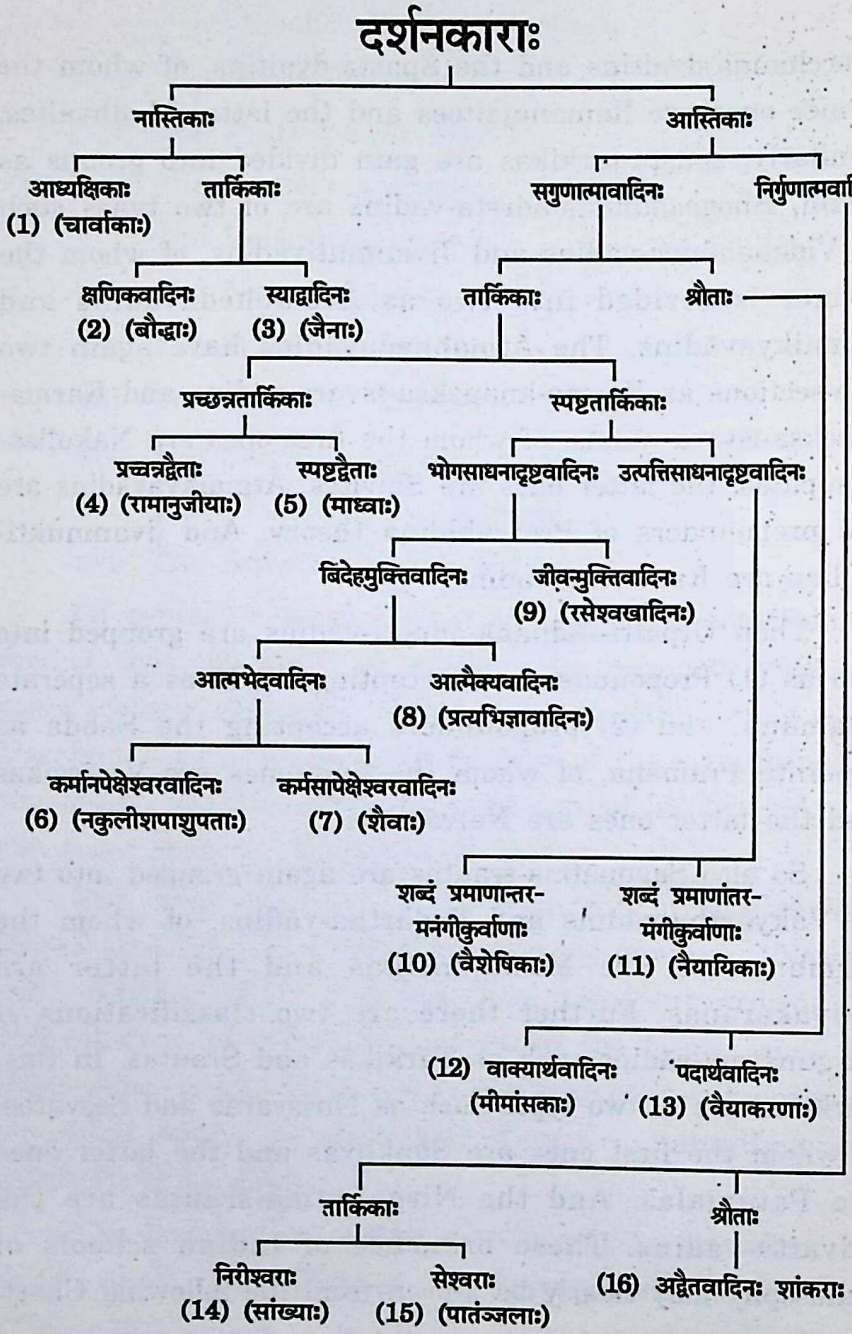

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1.4 INTRODUCTORY VERSES IN THE SARVADARŚANA-SAṆGRAHA

नित्यज्ञानाश्रयं वन्दे निःश्रेयसनिधिं शिवम् ।
येनैव जातं मह्यादि तेनैवेदं सकर्तृकम् ॥
पारं गतं सकल दर्शनसागराणाम् ।
आत्मोचिनार्थ चरितार्थितसर्वलोकम् ॥ 1 ॥
श्रीशार्ङ्गपाणितनयं निखिलागमज्ञं ।
सर्वज्ञविष्णुगुरूमन्वहमाश्रयेऽहम् ॥ 2 ॥
श्रीमत्सायणदुग्धाब्धिकौस्तुभेन महौजसा ।
क्रियते माधवार्येण सर्वदर्शनसंग्रहः ॥ 3 ॥
परेषामतिदुस्तराणि सुतरामालोड्य शास्त्राण्यसौ ।
श्रीमत्सायणमाधवः प्रभुरूपन्यास्यन् सतां प्रीतये ॥
दूरोत्सारितमत्सरेण मनसा शृण्वन्तु तत्सज्जना
माल्यं कस्य विचित्रपुष्परचितं प्रीत्यै न संजायते ॥ 4 ॥

1.4.1 Translation of the verses above:

1. I profer salutation to Lord Siva, the abode of eternal knowledge, the treasure of supreme bliss. By Him the entire universe is produced and in Him only has this all a maker.
2. I ever resort to my preceptor Sarvajna-Visnu, who has mastered the sciences of all schools of philosophy, who has fulfilled the desires of mankind in the manner in which one's Atman feels contented, who knows the purport of the Vedas, and who is the son of Sarngapani.
3. Herein the gist of the doctrines of all shools of philosophy is collected by the honourable Madhava who is endowed with great lustre, and who is the Kaustubha jewel from the milk-ocean of respected Sāyaṇa (family).

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4. The supreme master, Sāyaṇa Madhava, having thoroughly studied the terse Sastras propounded by the ancint preceptors, expounded them for the delight of high-souled persons. Let all such virtuous persons with their mind free from jealousy, listen to those shastras. who would not feel delighted to adorn the garland in which different flowers (Darshanas) are enlaced !

1.5 PURPORT OF THE SECTION

A reader of the text Sarvadarshana-Sangraha, before going to study the concepts of different philosophical systems, should known some preliminaries as an introduction. Keeping this in view, when any philosophical system is read out, it becomes meaningful. In course of ideological development of different schools of thought, an experience of one's own bliss in the trans-empirical state, is a common element of all Darshanas except Chārvaka. Yet many subjective differences are there from one another. And all schools of thought have attained their fulness due to criticism and opposition.

Besides, one should be sure that Madhavacarya the son of Sāyaṇa has authored the Sarvadarśhana-saṅgraha. However, this is very clear from the introductory verses in the beginning by the multi-dimensional contribution of Vidyaranya, Sāyaṇa and Madhvacharya to the different branches of Sanskrit lore.

Though the order in which various schools of philosophy have been arranged and dealt with, appears to be hapazard, one does know its comprehensiveness aftet the other. Thus it is evident that the Sarvadarśhna-saṅgraha

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has been very useful guide to understand the principles of all systems of thought.

1.6. QUESTIONS FOR SELF EXAMINATION:

1) दर्शनशब्दस्य सार्थक्यं निरूपयत।
2) दर्शनानां उगमविचारान् विशदयत।
3) भारतीयदर्शनानां विभागः कथं भवति?
4) सर्वदर्शनसंग्रहकारस्य कर्तृत्वं चर्चयत।
5) सायणमाधवस्य कालपरिचयं कुरूत।
6) विद्यारण्यस्य ग्रन्थसमुदायणरिचयं कुरूत।
7) संस्कृतसाहित्ये सायणस्य योगदानं विवृणुत।
8) सर्वदर्शनसंग्रहे उपन्यस्तानां दर्शनानां क्रमस्य सार्थकतां विशदयत।
9) संर्वदर्शनसंग्रहे प्रास्ताविकश्लोकानां अर्थं निरूपयत।

1.7 MEANING OF DIFFICULT WORDS:

1. दर्शनम् - Phylosophical system (that show the path to liberation.
2. आध्यक्षिकाः - Exponents accepting the validity of perception only as they believe in the physical presence of an object.
3. प्रच्छन्नम् - Concealed
4. निःश्रेयसनिधिः - Treasure of supreme wealth i.e. bliss.
5. अन्वहम् - Everyday, always
6. अतिदुस्तराणि - Very difficult to cross over (i.e. to understand)
7. दूरोत्सारित - Abandoned farther
8. आलोड्य - Having studied
9. महौजसा - With great inherent splendour

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1.8 BOOKS FOR REFERENCE:

1. Sarvadarśhana-saṅgraha of Mādhavāchārya with Sanskrit Com. by V.S. Abhyankar, Bhandarkar Oriental Research Institute, pune.
2. A Critical Survey of Indian Philosophy -C.D. Sharma Motilal Banarasidass, New Delhi
3. Cultural Heritage of India, Vol, III Haridas Bhattacharya, Ramakrishan Ashram Calcutta.
4. History of Indian Philosophy (Creative period) Belvalkar and Rande.
5. The Philosophy of Advaita with special reference to Bharatitirtha Vidyaranya, Varanasi (by T.M.P. Magadeven).

1.9 FOOT-NOTES

1. श्रीमतीजननी यस्य सुकीर्तिर्मायणः पिता ।
सायणो भोगनाथश्च मनोबुद्धिसहोदरौ ।।
यस्य बौधायनं सूत्रं शाखा यस्य च याजुषी ।
भरद्वाजं कुलं यस्य सर्वज्ञः स हि माधवः ।।

Vidyaranya, Parasaramadhaviyam, Prastvana, p.1.

2. ग्रन्थारम्भ एव तृतीये श्लोके सायण - दुग्धाब्धिकौस्तुभेनेति ग्रन्थकर्तुर्माधवाचार्यस्य विशेषणं संदृश्यते । (सः) तारुण्ये च प्रथमतो बुक्कवीरस्य राज्ञस्ततः तत्पुत्रस्य हरिहरस्य च राज्ञः मुख्यमंत्रिपदमास्थाय समीचीन्येन कार्यभारे निर्वाह्य वार्धक्ये चनुर्थाश्रमं स्वीकृत्य शृंगेरीग्रामे श्रीमच्छंकराचार्य पीठमधिष्टाय विद्यारण्य इति नाम्ना प्रसिद्धिमवापुः। Vasudevashastri Abhyankar, Prastavana of Sarvadarśhana-saṅgraha, BORI,1978, p. 6

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3. श्रीशार्ङ्गपाणितनयं निखिलागमज्ञं ।
सर्वज्ञविष्णुगुरूमन्वहमाश्रयेहऽम् ।।

Ibid., p.1

4. सोस्मान् मुख्यगुरूः पातु विद्यातीर्थमहेश्वरः ।।

Vidyaranya, Anubhutiprakasa, p.120

5. लब्धामाकलयन् प्रभावलहरीं श्रीभारतीतीर्थतो
विद्यातीर्थमुपाश्रयन् हृदि भजे श्रीकण्ठमव्याहतम् ।।

Vidyaranya, Kalamadhava, p.2

6. "Vijayanagar and Vidyaranya"-(an article) Vijayanagar Sixcentenary Volume, K.U. Dharwad, p.164

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NOTES :

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SANSKRIT M.A. Course IV

Block-23 — UNIT-2

KHANDA - 23

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UNIT-2
CĀRVĀKA SCHOOL OF PHILOSOPHY-I

2.0 OBJECTIVES

The present section deals with origin and development of the Cārvāka school of Philosophy. In this regard a reader does feel to know the very significance of the term Cārvāka. Of course, unlike other schools of phlosophy; it is very difficult to determine the date of the founder of this school on sufficiently authouritative grounds, Therefore, he is here referred to by name itself. As there are no independent work on the Cārvāka Philosophy, this section provides the references to the principles of Cārvāka philosophy found in the Vedic texts and others. On the basis of such external references, the epistemological and ontological aspects of the Cārvākas are explained in this section.

2.1. INTRODUCTION:

It is well known that the Indian philosophical systems are to be accepted as much more than interpretation of certain texts and tradition. And ancient philosophers have made efforts to present the concepts of respective philosophical systems with their logical epistemological and ontological foundations in the architectonic unity. But, as far was the Cārvāka philosophy is concerned, one can say that if is an interpretation of reality which does not spin out its theories away form the world of experience.

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2.2 ORIGIN AND DEVELOPMENT OF CĀRVĀKA SYSTEM

The school of Cārvāka system in India appears to be very ancient. It must have arisen as a protest against the excessive monkhood of the Brahmana priests. The externals of ritualism which ignored the substance and emphasized the shadow, the idealism of the Upanisads did not suit to the commoners. The political and the social crises rampant in that age, the exploitation of the masses by the pretty rulers, monks and the wealthy class, the lust and greed and petty dissensions in an unstable society paved the the way for rise of Cārvāka system in India during the post-upanisadic and pre-Buddhistic period. Born in discontent, this system gave much importance to the materialistic way of life, the way of enjoying the pleasures of the senses. It may be said as old as humanity itself and will surely last as long as humanity lasts. Yet the Cārvāka system as metaphysics has never found favour with the Indian philosophers.

Moreover, Some references are found in the Upanisads, to diverse atheistical creeds (Svet. Up.I.2). References to the origin of the world are found therein. Some of them say that time was the ultimate cause of all, others that all had sprung forth by their own nature (svabhava), others that everything had come forth in accordance with an inexorable destiny.

Besides, references to diverse kinds of heresies are found in Buddhist literature also. The two schools of Cārvāka namely **Dhurta** and **Susiksita**, are referred to in the later literature though the time in which there flourished cannot rightly be discovered.

In this manner, there are three chief varieties shown

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by the current of non-vedic thought. The first of those is svabhava-vada of Cārvāka system, and the other two are represented by the well creeds of Bhuddḥism and jainism,. The ancient texts on the philosophies of Buddha and jain are found in Prakrit language; while as for Cārvāka system, only stray references to it are found in the writings of orthodox and heterodox schools. Ahd it may be said that the Cārvāka philosophy is older than Buddha and Jain systems, as the points of criticism of Cārvāka philosophy are found in the texts of latter schools. The Cārvaka principles aim at destructive criticism and tries to refute the views of other schools, without having any constructive element to imply or positive theory to establish. In course of time, the Cārvaka school ehich had so long been a tendency only, is formed as a philosophical system.

2.2.1 Meaning of the term "Cārvāka"

The term Cārvāka is derived from **Carv** to eat. This word therefore signifies a person who believes in eating, drinking, or a person who eats up his words, of who eats up all moral an ethical considerations (चर्वन्ते पुण्यपापादिकं वस्तुजातमिति) or a person who is 'sweet-tongued' (चारुवाक्) and therefore whose doctrine is superfluously attractive. The term "Cārvāka" has another synonym as Lokayata which means a commoner and therefore, by implication, a man of low and unrefined taste. This system is also called Lokayata, because its doctrines are restricted to the world of common experience. Nastika-siromani or an arch-heretic is another name for Cārvāka. The Dhurta Cārvāka hold that there is nothing but the four elements of earth, water, air and fire, and that the body is but the result of atomic combination.

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There is no self or soul, no virtue or vice. The Susiksita Cārvāka holds that there is soul apart form the body but that it also is destroyed with the destruction of the body.

2.2.2 Founder of the Cārvāka School

Bṛhaspati is regarded as the traditional founder of this school. Sometimes, this Bṛhaspati is equated with the teacher of the gods who propagated materialism among the Asuras, so that they might be ruined. Another view is that, Cārvāka, after whose name this school is so called, is said to be the chief disciple of Bṛhaspati.

2.2.3 Sources of Cārvāka System

The original source of Cārvāka teachings is believed to be the sutras of Bṛhaspati. Like the aphoirisms of the Vaisesika and other systems, the aphorisms of Bṛhaspati also begin with the words "now we shall explain the truth, now the chief maxims of the system follow sharply and trenchantly. But unfortunately, they are not available to the readers. Some of the sutras are referred by Jayanta in his Nyāyamañjarī and Gunaratna in his Tarkarahasya-dīpika. Following are some of the Vedic statements implying the principles of Cārvāka philosophy :

1. The mantra (Rgveda 10.129.6) indicate that there is no posibility of knowing any cause or reality beyond the original matter.
2. Another mantra (Rgveda 10.72.2) speaks that in the beginning, being came out of non-being.
3. The other mantra (Rgveda i. 164.6) conveys that Dirghatamas was ignorant of the nature of the first cause.

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4. The Brhadarnyaka Upanisad (II. 4.12) indicate that Caitanya gets destroyed along with the human body.
5. In the Santiparva of the Mahabharata, there is a story of demon called Cārvāka who in the guise of a mendicant brahmin, revialed Yudhisthira during his triumphant entry into Hastinapura, and uttered profane and heretical dotrines. He was however soon detected and the real brahmins, filled with fury, killed him on the sport. This story may possibly rest on some basis of the fact;
6. The Ramayana (Ayodhyakanda ·100.38) contains some of the teachings of the Cārvāka System.
7. The Vishnupurana (III. 18) addresses some of Cārvāka's principles.
8. So also The Manusmrti (III. 130, 160; IV. 30, 61, 163) indicate the Cārvāka teachings in the form of censure.

In fact, no original work of this school is extant with the single exception of a much later work, Tattvopaplavasimha of Jayasohli Bhatta, published by the Oriental Institute of Baroda. The Major sources of information are given in the works of the other schools. The Nyayamanjari of Jayanta Bhatta, the Slokavartika in Mīmāmsā system give sufficient material of Cārvāka system. In addition, the Sad-darśana -samuccaya of Haribhadrasuri, and the Sarvadarśana-saṅgraha of Mādhavācarya, have been regarded as faithful texts which can explain the teachings of the Cārvāka system in a satisfactory way. Morever, the Prabodhacandrodaya of Krsnapati Mishra in its second act, summarises the tenets

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of this system as below : "Lokayata is the only Sastra; perception is the only authority Prthivi, Ap, Tejas, Vayu are the only elements; enjoyment is the only end of human existence; mind is only product of matter. There is no other world; death means liberation."

It is however a matter of surprise that inspite of its having crude philosophy, the Cārvāka school is allowed the status of an independent school of Indian philosophy. In toto, the main objective of the Cārvāka system is to deny the continuance of life after death, the retribution of good and bad work and the moral claims derived out of them. It is interested in the philosophical questions only to serve this purpose.

2.3 EPISTEMOLOGY OF THE CĀRVĀKA SCHOOL

The epistemological doctrine of the Cārvāka school is that the perception is only means of valid knowledge and the other means of knowledge are invalid due to the absence of proof. Any secondary reference to the aphorisms of Bṛhaspati Any aphorism of Bṛhaspati referred to in the traditional works on Cārvāka Darshana does not refer to the acceptance of perception as the only means of valid knowledge. Instead, the texts on Cārvāka system give the information that the Cārvāka school has accepted the authority of perception. Hence it may be presumed that, in the later period the perception should have been emphasized in its new shape. The principle of causation is rejected as it is not supported by perception. And mere perception of two events which stand isolated and self-contained is not sufficient to establish between them a causal relation. With a view to āscertaining whether a given antecedent

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condition has the character of a true cause, it is really necessary to find out with certainty the elements of invariability and of relevancy involved in such a notion. But this certitude can never be arrived at. Universal propositions cannot be established by the limited perceptions. Perception presupposes actual contact of the object with the perceiving organ and is thus necessarily confined to the present. It is a case of here and now; it does not extend to the past or the future, and is thus unable to establish the universal connection of things. In other words, sense-perception can give the knowledge which is universally true.

Anumana or inference is invalid according to Cārvāka school. Because, inferential knowledge is dependent on vyapti or invariable concomitance between hetu (i.e. smoke) and sadhya (i.e. fire). And if this invariable relation between hetu and sadhya is certain, then the knowledge or hetu produces the knowledge of sadhya. That is, if the invāriable relation between smoke and fire is certain, then the knowledge of smoke produces the knowledge of fire. In otherwise case, one does not get the knolwledge of fire. And this certainty of invariable relation would not arise as along as there is limiting adjunct to it. But this limiting adjunct would be there sometime, and sometime not. Therefore, since the total absence of limiting adunct can never be said, certainty cannot be arrived at invariable relation between smoke and fire. Ultimately, inferentkinal knowledge does not arise. And it has no scope at all.

Further, the the perception of smoke produces the knowledge of smoke only, but not its common property i.e.

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dhumatva. In such case, it becomes opposed to one's experience that there is relation between dhuma and agni together with their respective properties - dhumatva and agnitva. Therefore, certainty of invariable relation between hetu and sadhya is impossible. This leads to the impossibility of inference itself.

In addition, although smoke (hetu) and fire (sādhya) are found at one place for many a time., they can remain apart sometime. This type of uneven presence of smoke and fire rules out the scope of invariable cosomitance between smoke and fire. These points prove that Anumana or inference is not acceptable as a means of valid knowledge; hence, Anumana is invalid.

2.3.3 Śabda or verbal testimony is invalid:

A word or sentence spoken by reliable person is generally accepted as a means of valid knowledge. But it is wrong according to Cārvākas. Because, Apta or reliable person is he who should know himself first the object in the right manner, then he should tell others. But such reliable person is not seen anywhere. Due to ignorance, some are identified as Apta; and sometimes, one may find Apta, yet is just accidental. Therefore Sabda is invalid.

Secondly, it not correct to understand that Sabda produces the knowledge of as object. Because, the person who spells a word, should know its meaning. And vrddha-vyavahara or dealings of elders begets the knowledge of the meaning of particular word or sentence. To illustrate, an elder person asks another person to bring a pot (ghaṭām ānaya). Listening to this, the latter one bring the pot. A boy observing all this, comes to know the meaning of

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ghaṭam ānaya as 'bring the pot'. Thus the dealings of elder person causes the knowledge itself, i.e. the knowledge produced by the dealings of elders becomes the cause of the knowledge of the meaning of particular word or sentence, but it cannot be said valid. Because, one cannot justify that the knowledge of Vyavahāra causes the knowledge of the meaning of a word or sentence unless there is certainty of the invariable relation between vyavahāra-jñāna and 'Sabdārtha-jñāna. Hence, 'Śabda cannot be a means of valid knowledge.

Some schools hold the opinion that the Vedas which are non-human composition represent Sabda; , and the very idea of their being non-human composition becomes the cause of the validity of Vedas. But, Cārvāka say that these vedas speak untrue things. The statements like "ओषधे त्रायस्वैनं (Tait. Sam. I. 2.i), स्वधिते मैनं हिंसीः (Tait Sam. I.2.10.), शृणोत ग्रावाणः (TaitṢam. I.3.13.) etc. speak about insentient things like medicinal plant, stone, etc. as having the action of sentient things. So also the Vedic statements are self-contradictory. Hence Sabda pramana is also invalid for carvaka.

In this manner, inference in itself in not sufficient to produce a universal proposition. Nor is the universal relation supplied by verbal testimony; for the validity of any testimony is itself ultimately based upon inference. Comparison (Upamāṇa) is equally unable ot establish a universal relation; it only establishes the relation between a name and something that bears that name, i.e. the application of the already learnt name 'gavaya' to an animal that looks like but is not a cow (gau). Such relation between the name and the named is a particular relation.

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Thus universal relation which is indispensable to all inference, is not given by any of the so-called sources of knowledge.

Thus all these points leave the conclusion that the perception is the only valid menas of knowledge.

2.4 METAPHYSICS OF CĀRVAKA SCHOOL

The Cārvāka school signifies the declaration of the spiritual independence of the individual and the rejection of the principle of authourity. Nothing need be accepted by the individual which does not find its evidence in the movement of reason.

2.4.1 Concept of the world:

The Cārvāka school maintains that the four elements, viz., earth (Prthivi), water (Ap), fire (Tejas), and air (Vayu), are original principles of all things. These elements in their atomic state, when mixed together in a certain proportion and according to a certain order, became transformed in an organism. Thus, the variety of world is born of itself. Fire is hot and water is cold, because it is all in the nature of things. Ofcourse, the eternal four elements can explain the development of the world form the protozoon to the embodied soul.

2.4.2 Concept of Jiva :

According to the Cārvāka school, there is no need for any one to look upon the soul as distinct form the body. It is the body qualified by the soul. The body being the soul itself, is characterised by the expressions like 'I am stout',

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'I am young', 'I am old', 'I am an adult', etc. There is no evidence to show the separate existence of soul and body. No body has seen the self without a body. Hence it is the body itself. In his Vedantasara, Sadananda refers to four different Cārvāka schools, with regard to the concept of the soul. One branch of this school holds the soul as identical with the gross body (Tait. Up. 2.1.1), The second branch identifies the self with the senses (Tait.Up.5.1.7), the third with the vital air (Tait. Up. 2.2.1) and the fourth with the mind. When body perishes, no soul can persist, it also perishes. So there is nothing to transmigrate. The instinctive movements and expressions of new-born babies are as much due to external stimuli as the opening and closing of the lotus and other flowers at different hours of the day or night, or the movement of iron under the influence of landstone. In the same way the spontaneous generation of living organisms is frequently observed, as in the case of animalcules which develop in moisture and which begin to live and move in very shory a time.

It may be objected here that the body is known to be the agent of all action, it should be held responsible for their natural consequences. The Cārvākas reply that their system does not admit the existence of consequences of good or evil actions. The particles which form the body are always in a state of flux. The experience of pleasure and pain comes by chance. Everything happens through the influence of svabhava. It is svabhāva or a law of nature that consciousness is a function of the body, and therefore the body is the self.

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2.4.3 Concept of God :

In the Cārvāka school, the God is none other than king of the country. Really the god in not necessary to account for the world. Due to the dominance of religious prejudices, people are accustomed to the idea of another world and of God. Many people believe that there are deities, protectors of innocence and avengers of crime, who are open to persuasion and praise. All this is due to lack of thinking. therefore, the God as the judge of the activities of human beings, does not stand to any proof. because in that case, partiality and cruelty on His part would be inevitable. If He visits the persons, the evil consequences of their sins, he becomes their enemy for nothing. Therefore it is better not have a God than to have cruel and partial god. The Vedic concept of attainment of God is imaginery and hence baseless.

From this, it follows that there cannot anything like Moksa. When the self perishes together with the body, there remains no scope for life either in superior world or inferior. There is no life after the fall of body. In the very beginning of his elucidation of the doctrines of Cārvāka school, Madhavacarya states that since the very idea of God and Moksa are totally rejected by Bṛhaspati, the leader of atheists, His power of bestowing Moksa on the devotees finds no stand at all in the carvaka school :

2.5 PURPORT OF CĀRVĀKA PHILOSOPHY

As already observed, the information that can be gathered form the original or secondary sources about the details of the Cārvāka school is however very scanty. The Cārvāka system is designated as the propounder of

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Svabhāva-vāda. It is all by nature itself that all the varieties of the universe and the order that is noticeable in it. As this school restricts its philosophy to the world of common experience, it is applied the title of Lokayata.

It is stated that the Cārvāka school admits the validity of only one means of valid knowledge viz. Perception and rejects not only verbal testimony but also inference. It is known that the Upanisads speak of the five elements. But the Cārvākas admit only four of them - all physical and given in perception-earth, water, fire, and air and discard the fifth, viz. space. This school takes them to be the ultimate facts of the whole universe, and explains the mind as a function of these elements, which enter into a unique combination in the living body. Thus the physical body as characteriszed by sentience is to the Cārvākas the only Atman, and there is no 'soul' apart from it. Further it is stated that the Cārvākas do not believe in spiritual elements like God and His creatorship of the world. The king ruling over the country is God according to Cārvāka. From this, it may be concluded that the unitary source of all elements in Cārvāka school is necessarily physical.

2.6 SELF-EXAMINATION QUESTIONS

1. चार्वाकदर्शनस्य उगमः कथं भवति ? विवृणुत ।
2. चार्वाकपदस्य सार्थक्यं विशदयत ।
3. चार्वाकदर्शनस्य संस्थापकः कः? - निरूपयत ।
4. चार्वाकदर्शनसाहित्यस्य आदर्शग्रन्थानां परिचयं कुरुत ।
5. चार्वाकमतरीत्या अनुमानादेः अप्रामाप्यं साधयत ।
6. चार्वाकदर्शने प्रत्यक्षप्रामाण्यं प्रतिपादयत ।
7. चार्वाकदर्शने जगत्सृष्टिविचारान् विवेचयत ।

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8. "चार्वाकाः देहात्मवादिनः" विशदयत।
9. चार्वाकमतेन ईश्वरस्वरूपं विवृणुत।
10. अनुमानादिषु व्याप्तिज्ञानस्य असम्भाव्यं दर्शयत।

2.7. MEANING OF DIFFICULT/TECHINICAL TERMS

1. Atecedent - पूर्वगामी
2. Atheistical - नास्तिक
3. Authoritative - आधारबद्व
4. Certitude - निश्चय
5. Comparison - उपमानप्रमाण
6. Epistemological - प्रमाणशास्त्रीय
7. Idealism - आदर्शवाद
8. Inference - अनुमानप्रमाण
9. Invariable relation / concomitance - नियतसम्बन्ध - साहचर्य
10. Limiting adjunct - उपाधि
11. Materialistic - भौतिक
12. Metaphysics - आध्यात्मविद्या
13. Perception - प्रत्यक्षप्रमाण
14. Rampant - अबाधित
15. Ritual - यज्ञादिधर्माचरण
16. Trenchant - तीक्ष्ण
17. Tiumphant - विजयानन्दसूचक
18. Verbal Testimony - शाब्दप्रमाण

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SANSKRIT M.A. Course IV

Block-23 — UNIT-3

KHANDA - 23

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UNIT-3
CĀRVĀKA SCHOOL OF PHILOSOPHY-II

3.0 PURPOSE OF THE SECTION :

This section serves the purpose of providing essentials of religion and ethics of the Cārvāka School. It makes clear that the Cārvākas have no faith in any religious practice. This school denounces that the religious practices to attain heaven and severe penances to attain salvation are meaningless. The main aim of the life according them is enjoy the things. The materialistic view of Cārvāka school made it reprehended by other schools of philosophy. All these points have been explained here.

3.1 INTRODUCTION :

It is indeed, with an imprudentdogmatic ideas, the philosophy of Cārvāka swept the world clean of all its values, and put down the belief in God and other world as a sign of mendaciousness, feminism, weakness, cowardice or dishonesty. On this theory, pleasure and pain are the central facts of life in Cārvāka philosophy. An unqualified hedonism is the ethical ideal of the Cārvāka school.

3.2 RELIGIOUS PRACTICE IN CĀRVĀKA SCHOOL

With the denial of karma, is school denies the existnece of the mysterious universal agency called fate (adṛṣṭa or daiva). It denies the existence of merits and demerits acquired in a previous existence. To strengthen its view, the Cārvāka school brings forward the doctrine of

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Svabhāva spontaneious generation of things according to their respective natures. Religion is harmful as opium; prayer is the hope of persons who are weak and lacking in the will power to do anything.

3.2.1 Non-acceptance of Dharma

It is already suggested that the Vedas are no authority, for they contain mantras conveying no meaning what so ever. Some mantras are ambiguous or absurd or contradictory, and some repeat what is already known. Between certain portions of the Vedas, discrepancies are found. There are many cases where a line of action prescribed by one text. is condemned by another. Again they speak of results that are never realized. If it were possible for the sacrifices to make one reach heaven after their performance has ceased, the performer himself has perished, and the ingredients have been used up, then the trees of a forest, burnt down by fire, might as well produce abundant fruits.

Religious practices and ascetic excercises are merely a means to livelihodd for the persons devoid of intellect. The sacrifices like Putrestei, ferformed for the birth of a child may not be followed by that event. When a child is born, the explain it as being due to the rite being incomplete in some way or other. The preists say that a beast slain in a sacrifice goes to heaven. Then how is it that they do not kill their own old fathers in a sacrifice in order to send them directly to heaven ? If the offerings in a funeral ceremony can produce gratification to beings to beings who are dead, then in the case of travellers, when they start, it is needless to give them provisions for the journey. All

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these ceremonies are prescribed by the brahmins as means to their livelihood and are worth no more than that. Therefore, the efforts of propitiating the gods through sacrifices, is vain.

It is in this manner an error of judgement that leads to the assumption of another world. There is no world other than this, neither heaven nor hell. Thus Dharma is a foolish aberration, a mental disease.

3.2.2 Enjoyment is the only end :

The ehics of the Cārvāka school is a crude individual hedonism; Please of senses in this life and that too of the individual is the sole end. Out of the four human values - Dharma, Artha, Kama and Moksa - only kama or sensual pleasure is regarded as the end and Artha or wealth is regarded as the means to realise that end . Ofcourse, pleasure is regarded as mixed up with the pain; there fore, it does not mean that pleasure should not be acquired. Nobody casts away the grain because of the husk. Nobody cooks for sake of beggars. Thus, it does not mean to Cārvāka that either unmixed happiness can be had or should be sought. The part of wisdom he thinks, is in trying to secure the great surplus of pleasure which is within one 'sreach. And the doctrine, on its ehical side may therefore be described as crudely hedonistic.

3.2.3 Place and Importance Cārvāka School :

The Cārvāka school signifies the declaration of the spiritual independence of the individual and the rejection of the principle of authority. But the rejection of the authority of the Veda and the denouncement of the religious yet it is

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not without its own philosophic importance and has many parallels in the history of human thought. Jain and Buddhistic tenets of Cārvāka system.

But even at its best, Cārvāka theory carries no conviction with it. Rejection of God is not so much responsible for their downfall, as Buddhists, the Jains, the Sankhyas and the Mīmāṁsākas too do not believe in the existence of God. The denial of the soul is shared along with Cārvāka system by some branches of buddhistic school. The asseration of the reality of teh matter is shared with Cārvākas by all schools or realistic pluralism. The reduction of the mind to the matter also cannot be regarded as the main cause to merit universal contempt of the carvaka system.

The main reason for the downfall of the Cārvāka system is its denial of all human values which make life worth living. Life without values is the animal life, not the human life. If the sensual pleasure is held to be the end of the human life, then there would be no qualitative difference between human pleasure and animal pleasure. The pleasure of the pig is certainly not the same as the pleasure of a human being. Even the work Kāmasūtra of Vātsyayana, recommending the desirability of sensual pleasure, did not discard the moral values of human life. It regards that the acquisition of pleasure should be in conformity with Dharma. Vatsyayana recommends a harmonious cultivation of all the three values of life-Dharma, Artha and Kama. As man is also a biological animal, satisfaction of the senses is as natural as the satisfaction of hunger. But, man is not merely biological animal, but also a psychological a moral, a rational and

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self-conscious person, he can realize the moral values of life. So instead of falling down to the level of a beast, man should acquire the pleasure by means of self-control, education, culture and social as well as spiritual discipline. The Cārvāka system being thus opposed by these powerful adversaries, wavered and leaned towards idealism. It is for this reason that later on, distinciton was made between Dhūrta or crude and Susikṣita or refined Cārvākas.

In course of time, the revival of Vedic culture adapted to the needs, tastes and tendencies of the changing times. Along with Cārvāka system, the Buddhistic and Jaina and other nastika systems were criticized by Vedic schools. They pronounced the Cārvāka system to be the lowest system perished owing tothe extreme materialistic in essence, did not meet with total destruction.

3.3. PURPORT :

(1) The Cārvāka school as already observed is generally designated as Svabhava-vada. Because, as this school regards, thing are what they are; and their nature, by itself, explains all the variety of the universe and the otder that is noticeable.

(2) This school is also called 'Lokāyata', as it restricts its principles to the world of experince, and points to its positivistic character.

(3) Cārvāka school admits the validity of only one pramana i.e. perception, and rejects all other means of knowledge.

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(4) The Cārvāka admits only four physical elements such as earth, water, fire and air.

(5) The physical body itself is regarded as Atman.

(6) The Cārvāka does not believe in God, and requdiates the authority of Vedas.

(7) The Cārvāka regards sensual pleasure as the summum bonum of human life.

3.4. SELF-EXAMINATION QUESTIONS

(1) चार्वाकमतरीत्या वेदे अनृतादिदोषोद्घाटनं विवृणुत ।

(2) अग्निहोत्रादीनां जीविकासाधनत्वं प्रतिपादयत ।

(3) चार्वाकाणां पुरुषार्तविचारं निरूपयत।

(4) भारतीयदर्शनेषु चार्वाकमतस्य स्थानमानं रचयत ।

3.5. TECHNICAL/DIFFICULT WORDS-MEANING

(1) Aberration - नीतिमार्गत्याग

(2) Dogmatism - शास्त्रान्धता

(3) Feminism - स्त्रीत्व

(4) Mendaciousness - अनृतवादित्व

3.6 BOOKS FOR REFERENCE

1. Indian Philosophy Vol.I - Dr. S. Radhakrishnan
2. Essentials of Indian Philosophy - M. Hiriyanna
3. Indian Philosophical systems - Dr. E.R. Krishna Sharma
4. Cultural Heritage of India Vol.III - Haridas Bhattacharya.
5. Indian Philosophy Vol. I - S. Dasgupta
6. Critical Survey of Indian Philosophy - S.D. Sharma
7. Vedantasara and Its Teachings - Dr. K.B. Archak

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SANSKRIT M.A. Course IV

Block-23 — UNIT-4

KHANDA - 23

CONTENTS

4.2. TEXT OF THE CĀRVĀKA DARŚANA

4.3 TRANSLATION OF THE TEXT

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UNIT-4
THE TEXT OF CĀRVĀKA DARSANA

4.0 PURPOSE OF THE SECTION

This section provides in its first phase, the text of **Cārvāka Darsana** from the **Sarvadarsana-sangraha** of Madhavacarya. As such, the students can refer to the original statements for adjucication of the explanation of Cārvāka concepts given in the preceding sections. So that the students can become confident of the subject matter dealt with. The bracketed numbers on the left side of paragraphs of the text facilitate to identify the translated paragraphs in the respective order given in under the sub-section VIII.3.

4.1 INTRODUCTION

The language of the text is lucid but sometimes runs in scientific words. Yet it is quite accessible to the students of Sanskrit having little familiarity with **Śāstric** style. And the verses no doubt are very easy to understand and remember the tenets of **Cārvāka** philosophy. Also the translation into English of the Text avoids the use of difficult words and complex sentences for the benefit of the students.

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4.2. TEXT OF THE CĀRVĀKA DARŚANA

।। चार्वाकदर्शनम् ।।

(1) अथ कथं परमेश्वरस्य निःश्रेयसप्रदत्वमभिधीयते । बृहस्पतिमतानुसारिणा नास्तिकशिरोमणिना चार्वाकेण तस्य दूरोत्सारितत्वात् । दुरुच्छेदं हि चार्वाकस्य चेष्टितम् । प्रायेण सर्वप्राणिनस्तावत् -

यावज्जीवं सुखं जीवेन्नास्ति मृत्योरगोचरः ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः।।

- इति लोकगाथामनुरुन्धाना नीतिकामशास्त्रानुसारेणार्थकामावेव पुरुषार्थौ मन्यमानाः पारलैकिकमर्थमपह्नुवानाश्चार्वाकमतमनुवर्तमाना एवानुभूयन्ते । अत एव तस्य चार्वाकमतस्य लोकायतमित्यन्वर्थमपरं नामधेयम् ।

(2) तत्र पृथिव्यादीनि भूतानि चत्वारि तवानि । तेभ्य एव देहाकारपरिणतेभ्यः किण्वादिभ्यो मदशक्तिवच्चैतन्यमुपजायते। तेषु विनष्टेषु सत्सु स्वयं विनश्यति । तदाहुः - विज्ञानघन ऐवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्ति (बृ २।४।१२) इति। तच्चैतन्यविशिष्टदेह एवात्मा। देहातिरिक्त आत्मनि प्रमाणाभावात्। प्रत्यक्षैकप्रमाणवादितयानुमानादेरनङ्गीकारेण प्रामाण्याभावात् ।

(3) अङ्गनाद्यालिङ्गनादिजन्यं सुखमेव पुरुषार्थः । न चास्य दुःखसम्भिन्नतया पुरुषार्थत्वमेव नास्तीति मन्तव्यम् । अवर्जनीयतया प्राप्तस्य दुःखस्य परिहारेण सुखमात्रस्यैव भोक्तव्यत्वात् । तद्यथा मत्स्यार्थी सशल्कान्सकण्टकान्मत्स्यानुपादत्ते स यावदादेयं तावदादाय निवर्तते । यथा वा धान्यार्थी सपलालानि धान्यान्याहरति स यावदादेयं तावदादाय निवर्तते। तस्माद् दुःखभयान्नानुकूलवेदनीयं सुखं त्यक्तुमुचितम् । न हि मृगाः सन्तीति शालयो नोप्यन्ते । न हि भिक्षुकाः सन्तीति स्थाल्यो नाधिश्रीयन्ते। यदि काश्चिद्भीरुर्दृष्टं सुखं त्यजेत् तर्हि स पशुवन्मूर्खो भवेत् । तदुक्तम्-

त्याज्यं सुखं विषयसङ्गमजन्मपुंसां
दुःखोपसृष्टमिति मूर्खविचारणैषा ।
व्रीहीञ्जिहासति सितोत्तमतण्डुलाढ्यान्
को नाम भोस्तुषकणोपहितान्हितार्थी ।। इति ।

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(4) ननु पारलौकिकसुखाभावे बहुवित्तव्ययशरीरायाससाध्येग्निहोत्रादौ विद्यावृद्धाः कथं प्रवर्तिष्यन्त इति चेत्तदपि न प्रमाणकोटिं प्रवेष्टुमीष्टे । अनृतव्याघातपुनरुक्तदोषैर्दूषिततया वैदिकंमन्यैरेव धूर्तबकैः परस्परं कर्मकाण्डप्रामाण्यवादिभिर्ज्ञानकाण्डस्य ज्ञानकाण्डप्रामाण्यवादिभिः कर्मकाण्डस्य च प्रतिक्षिप्तत्वेन त्रय्या धूर्तप्रलापमात्रत्वेनाग्निहोत्रादेर्जीविकामात्रप्रयोजनत्वात्। तथा चाभाणकः -

अग्निहोत्रं त्रयोवेदास्त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ।।इति।।

अत एव कण्टकादिजन्यं दुःखमेव नरकः । लोकसिद्धो राजा परमेश्वरः। देहोच्छेदो मोक्षः। देहात्मवादे च स्थूलोऽहं कृशोऽहं कृष्णोहमित्यादिसामानाधिकरण्योपपत्तिः। मम शरीरमिति व्यवहारो राहोः शिर इत्यादिवदौपचारिकः ।

(5) तदेत्सर्वं समग्राहि -

अङ्गनालिङ्गनाज्जन्यसुखमेव पुमर्थता ।
कण्टकादिव्यथाजन्यं दुःखं निरय उच्यते ॥ १ ॥

लोकसिद्धो भवेद्राजा परेशो नापरः स्मृतः ।
देहस्य नाशो मुक्तिस्तु न ज्ञानान्मुक्तिरिष्यते ॥ २ ॥

अत्र चत्वारि भूतानि भूमिवार्यनलानिलाः ।
चतुर्भ्यः खलु भूतेभ्यः चैतन्यमुपजायते ॥ ३ ॥

किण्वादिभ्यः समेतेभ्यो द्रव्येभ्यो मदशक्तिवत् ।
अहं स्थूलः कृशोस्मीति सामानाधिकरण्यतः ॥ ४ ॥

देहः स्थैल्यादियोगाच्च स एवात्मा न चापरः ।
मम देहोऽयमित्युक्तिः सम्भवेदौपचारिकी ॥ ५ ॥ इति ।

(6) स्यादेतत् । स्यादेष मनोरथो यद्यनुमानादेः प्रामाण्यं न स्यात्। अस्ति च प्रामाण्यम् । कथमन्यथा धूमोपलम्भानन्तरं धूमद्वजे प्रेक्षावतां प्रवृत्तिरुपपद्येत । नद्यास्तीरे फलानि सन्तीति वचनश्रवणसमनंतरं फलार्थिनां नदीतीरे प्रवृत्तिरिति । तदेतन्मनोराज्यविजृम्भणम् । व्याप्तिपक्षधर्मताशालि हि लिङ्गं गमकमभ्युपगतमनुमानप्रामाण्यवादिभिः । व्याप्तिश्चो भयविधापाधिविधुरः सम्बन्धः । स च सत्तया चक्षुरादिवन्नाङ्गभावं भजते। किंतु ज्ञाततया । कः खलु ज्ञानोपायो भवेत् । न तावत्प्रत्यक्षम् । तश्च

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बाह्यमान्तरं वाभिमतम् । न प्रथमः । तस्य संप्रयुक्तविषयज्ञानजनकत्वेन भवति प्रसरसम्भवेऽपि भूतभविष्यतोस्तदसम्भवेन सर्वोपसंहारवत्या व्याप्तेर्दुर्ज्ञानत्वात् । न च व्याप्तिज्ञानं सामान्यगोचरमिति मन्तव्यम् । व्यक्त्योरविनाभावाभावप्रसङ्गात् । नापि चरमः । अन्तःकरणस्य बहिरिन्द्रियतन्त्रत्वेन बाह्येर्थे स्वातन्त्र्येण प्रवृत्यनुपपत्तेः । तदुक्तम् चक्षुराद्युक्ताविषयं परतन्त्रं बहिर्मनः (त वि २०) इति ।

(7) नाप्यनुमानं व्याप्तिज्ञानोपायः । तत्रतत्राप्येवमित्यनवस्थादौःस्थ्य प्रसङ्गात् । नापि शब्दस्तदुपायः। काणादमतानुसारेणानुमान एवान्तर्भावात्। अनन्तर्भावे वा वृद्धव्यवहाररूपलिङ्गावगतिसापेक्षतया प्रागुक्तदूषणलङ्घनाज-ङ्घालत्वात् । धूमधूमद्वजयोरविनाभावोस्तीति वचनमात्रे मन्वादिवद्विश्वासा-भावाश्च। अनुपदिष्टाविनाभावस्य पुरुषस्यार्थान्तरदर्शनेनार्थान्तरानुमित्यभावे स्वार्थानुमानकथायाः कथाशेषत्वप्रसङ्गश्च कैव कथा परार्थानुमानस्य । उपमानादिकं तु दूरापास्तम् । तेषां संज्ञासंज्ञिसम्बन्धादिबोधकत्वेनानौपाधिक-सम्बन्धबोधकत्वासम्भवात् ।

(8) किं च - उपाध्यभावोपि दुरवगमः । उपाधीनां प्रत्यक्ष-त्वनियमासम्भवेन प्रत्यक्षाणामभावस्य प्रत्यक्षत्वेप्यप्रत्यक्षा णामभावस्याप्रत्यक्षतयानुमानाद्यपेक्षायामुक्तदूषणानतिवृत्तेः । अपि च साधनाव्यापकत्वे सति साध्यसमव्याप्तिरिति तल्लक्षणं कक्षीकर्तव्यत्म् । तदुक्तम् -

अव्याप्तसाधनो यः साध्यसमव्याप्तिरुच्यते स उपाधिः।
शब्देऽनित्ये साध्ये सकर्तृत्वं घटत्वमश्रवतां च ।।
व्यावर्तयितुमुपात्तान्यत्र क्रमतो विशेषणानि त्रीणि ।
तस्मादिदमनवद्यं समासमेत्यादिनोक्तमाचार्यैश्च ।। इति ।

तत्र विध्यध्यवसायपूर्वकत्वानिषेधाध्यवसायस्योपाधिज्ञाने जाते तदभावविशिष्टसम्बन्धरूपव्याप्तिज्ञानं व्याप्तिज्ञानाधीनं चोपाधिज्ञानमिति परस्पराश्रयवज्रप्रहारादोषो वज्रलेपायते । तस्मादविनाभावस्य दुर्बोधतया नानुमानाद्यवकाशः । धूमादिज्ञानानन्तरमग्न्यादिज्ञाने प्रवृत्तिः प्रत्यक्षमूलतया भ्रान्त्या वा युज्यते । क्वचित्फलप्रतिलम्भस्तु मणिमन्त्रौषधादिवद्यादृच्छिकः। अतस्तत्साध्यमदृष्टादिकमपि नास्ति । नन्वदृष्टानिष्टौ जगद्वैचित्र्यमाकस्मिकं स्यादिति चेत् न तद्भद्रम् । स्वभावादेव तदुपपत्तेः । तदुक्तम् ।

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अग्निरुष्णो जलं शीतं समस्पर्शस्तथानिलः ।
केनेदं चित्रितं तस्मात्स्वभावात्तद्व्यवास्थितिः ।। इति ।।

(9) तदेतत्सर्वं बृहस्पतिनाप्युक्तम्

न स्वर्गो नापवर्गो वा नैवात्मा पारलौकिकः ।
नैव वर्णाश्रमादीनां क्रियाश्च फलदायिकाः ।।१।।
अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धपौरुषहीनानां जीविका धातुनिर्मिता ।।२।।
पशुश्चेन्निहितः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ।।३।।
मृतानामपि जन्तूनां श्राद्धं चेत्तृप्तिकारणम् ।
निर्वाणस्य प्रदीपस्य स्नेहः संवर्धयेच्छिखाम् ।।४।।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ।
गेहस्थकृतश्राद्धेन पथि तृप्तिरवारिता ।।५।।
स्वर्गस्थिता यदा तृप्तिं गच्छेयुस्तत्र दानतः ।
प्रासादस्योपरिस्थानामत्र कस्मान्न दीयते ।।६।।
यावज्जीवेत्सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ।।७।।
यदि गच्छेत्परं लोकं देहादेष विनिर्गतः ।
कस्माद्भूयो न चायाति बन्धुस्नेहसमाकुलः ।।८।।
ततश्च जीवनोपायो ब्राह्मणैर्विहितास्त्विह ।
मृतानां प्रेतकार्याणि न त्वन्यद्विद्यते क्वचित् ।।९।।
त्रयो वेदस्य कर्तारो भण्डधूर्तनिशाचराः ।
जर्भरीतुर्फरीत्यादि पण्डितानां वचः स्मृतम् ।।१०।।
अश्वस्यात्र हि शिश्नं तु पत्नीग्राह्यं प्रकीर्तितम् ।
भण्डैस्तद्वत्परं चैव ग्राह्यजातं प्रकीर्तितम् ।।११।।
मांसानां खादनं तद्वन्निशाचरसमीरितम् ।। इति ।।
तस्माद्बहूनां प्राणिनामनुग्रहार्थं चार्वाकमतमाश्रयणीयमिति रमणीयम्।।
इति श्रीमत्सायणमाधवीये सर्वदर्शनसङ्ग्रहे चार्वाकदर्शनम् ।।

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4.3 TRANSLATION OF THE TEXT :

(Bracketed numbers at the left side below correspond to those of the paragraphs of the Text of the Cārvāka Darsana in the preceding section - VIII.2).

(1) It is already said in the introductory invocation "salutation to Śiva, the abode of eternal knowledge, the store-house of supreme bliss". But how can the Supreme Lord be said as the bestower of supreme bliss. Because shch a notion has been repudiated by Cārvāka, the crest-gem of the atheistic school, the follower of the doctrine of Bṛhaspati ? The efforts of Cārvāka are verily hard to set aside, since the majority of living beings hold by the view:

Lead the life happily as long as you live.
No one can escape from the vision of Death.
When once this body is burnt to ashes,
wherefrom does it return again ?

The mass of people in accordance with the scriptures of ethics (Nīti) and enjoyment (Kāma), considering wealth and desire, the only goals of human being, and denying the existence of any object belonging to a future world, are found to follow only the doctrine of **Cārvāka.** Therefore another title for this school is 'Lokāyata' - a word well accordant with the thing signified.

(2) According to this school, the four elements, earth etc. are the original principes; When the body gets transformed form these alone, consciousness is produced just as the intoxicating power is generated from the mixture of certain ingredients like sugar with ferment, and when these are destroyed the consciousness at once perishes also. They adduce a scriptural text : "Springing forth from these elements, the knowledge, it is destroyed when they are

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destroyed; after death no consciousness remains" (Bṛhad Up. II.4.12). Threfore, the soul is only the body distinguished by the attribute of consciousness, since there is no proof for any soul distinct from the body. There is no evidence to this effect, for this school holds that perception is the only means of knowledge and does not admit inference etc.

(3) The only goal of life for a man is enjoyment produced by sensual acts like woman-embrace etc. Also, it cannot be said that such principles cannot be called the goal of man as they are always mixed with some kind of pain. Because it is one's intelligence to enjoy the pleasure only as much as possible, and to avoid the pain which inevitably accompanies it. A man desiring to eat fish, takes them together with their scales and bones and departs there from. (He does not hesitate to buy them because of their having scales and bones). So also, a man desiring to purchase rice, takes it along with its belongings like straw, small stones etc., and desists. Therefore it is not proper to reject the pleasure through a fear of pain, which is instinctively recongised as congenial. Persons do not avoid sowing rice because of the troubles from wild animals. Persons do not refuse to set the cooking pots on the fire because of beggars to pester for a share of the contents. If any one so timid, were to foresake a visible pleasure, he would indeed be foolish like a beast. It is said:

It is foolish reasoning that the pleasure arising from the contact with sense-objects should be relinquished as accompanied by pain. Does a man desirous of keeping good health, throw away the berries of paddy rich with the finest white grains, considering it to be covered with husk and dust ?

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(4) If there be an absence of happiness in next world, then how should men of wisdom engage in Agnihotra and other sacrifices which may be performed with great expenditure of money, and physical tiresomeness ? -this objection has no scope due to the want of proof. The Vedas are tainted by the three types of defects such as untruth, self-contradiction and tautology. Therefore Vedic injunction of perfoming the Agnihotra etc. have no meaning and are treated as means of livelihood. And the Vedic scholars mutually are destructive, as the authority of jñāna-kāṇḍa is set aside by those who maintian the authority of the karma-kāṇḍa; while those who maintain the authority of jñāna-kāṇḍa reject that of the karma-kanda. Therefore all the three Vedas are themselves incoherent texts. To this effect, there is a famous saying :

Bṛhaspati says that the Agnihotra, the three Vedas, ascetic's three staves and smearing oneself with ashes - all these are but means of livelihood for the men who are destitute of man-power and intellect.

Therefore, it follows that there is no other hell than physical pain caused by mundane things like thorns etc. The king whose existence is proved by all, is God. The dissolution of the body is liberation. By holding the view that the soul is one with the body, the phrases like "I am thin" "I am fat" "Iam black" become intelligible, because the attributes of thinness etc. are present in the same subject (i.e.body). And the phrases which are in daily use like 'the head of Rahu' 'my body'etc. are metaphorical.

(5) All these points may be summed up as below :

(i) The pleasure arising form sensual objects like woman-embrace etc. is the goal of life. And there

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is no other hell than mundane pain produced by the things like thorns etc.

(ii) The king whose existence is proved by all is the Supreme Lord. Liberation is nothing but the dissolution of the body, but this cannot be attained by knowledge.

(iii) There are only four elements such as earth, water, fire and air, and from these elements, the consciousness is produced.

(iv) (This production of consciousness from the elements is) just like the intoxicating power form the mixture of ingredients like sugar with ferment etc. Since the attributes of thinness etc. collected from phrases like 'I am thin' I am fat' etc, present in the same locus i.e. body-

(v) That body itself is the soul and nothing else. and the phrases used in the daily dealings like 'it is my body' are significant metaphorically.

(6) Let it be, further opponent says: "your wish wold be fulfilled if inference etc. had no force of proof; but then they have this force; else, if they had not, then how on perceiving smoke, should the thoughts of the intelligent immediately proceed to fire; or why, on hearing another say, 'there are fruits on the bank of the river, 'do those who desire fruit at once to the shore ?

All this however is only the inflation of the world of fancy.

Those who maintain the authority of inference accept the sign or middle term as the producer of knowledge, which middle term must be found in the minor and be itself

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invariably connected with the major. Now this invariable connection must be a relation destitute of any condition accepted or disputed, and this connection does not possess its power of causing inference by virtue of its existence, as the eye etc., are the cause of perception, but by virtue of its being known. what then is the means of this connection's being known ?

Firstly it is shown how it is not perception. The perception is held to be of two kinds, external and internal (i.e. as produced by the external senses, or by the inner sense, mind). The former is not the required means; for although it is possible that the actual contact of the senses and the object will produce the knowledge of the particular object, thus brought in contact. Yet as there can never be such contact in the case of the past or the future, the universal proposition which was to embrace the invariable connection of the middle and major terms in every case comes impossible to be known. Nor it can be maintained that this knowledge of the universal proposition has the general class as its object, because if so, there might arise a doubt as to the existence of the invariable connection in this particular case (as for instance in this particular smoke as implying fire.)

Nor is the internal perception the means, since it cannot be established that the mind has any power to act independently towards an external senses, as has been said by one of the logicians, "the eye etc, have their objects as described; but mind externally is dependent on the others."

(7) Nor can inference be the means of the knowledge of the universal proposition, since in the case of this inference, another inference is require to establish it, and so

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on. And hence there would arise the fallacy of an ad infinitum retrogression.

Nor can verbal textimony be the means thereof, because it may be alleged in reply, in accordance with the Vaisesika doctrine of Kanada, that this is included in the topic of inference; or else it may be held that this fresh proof of testimony is unable to leap over the old barrier that stopped the progress of inference, because it depends itself on the recognition of a sign in the form of the language used in the child's presence by the old man. And moreover there is no more reason for one's believing on another's word that smoke and fire are invariably connected.

Again, if testimony were to be accepted as the only means of the knowledge of the universal proposition, then in the case of a man to whom the fact of the invariable connection between the middle and major terms had not been pointed out by another person, there could be no inference of one thing as fire on seeing another thing as smoke. Hence, the whole topic of inference for oneself would have to end in mere idle words.

Again comparison etc. must be utterly rejected as the means of the knowledge of the universal proposition. Because, it is impossible that they can produce the knowledge of the unconditioned connection (i.e. the universal proposition), because their end is to produce the knowledge of quite another connection, namely, the relation of a name to something so named.

(8) Again, the same absence of a condition, which has been given as the definition of an invariable connection can itself never be known. Because it is impossible to establish that all conditions must be objects of perception. Therefore

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although the absence of perceptible things may be itself perceptible, the absence of non-perceptible things must be itself non-perceptible and thus, since here one should recourse to inference etc, one cannot leap over the obstacle which has already been planted to bar them. Again, it must be accepted as the definition of the condition, 'it is that which is reciprocal in extension with the major term though not constantly accompanying the middle.' These three distinguishing clauses, "not constantly accompanying the middle ter," "Constantly accompanying the major ter," and "being constantly accompanied by it " - are need in the full definition to stop respectively three such fallacious conditions, in the argument to prove the non-eternity of sound, as "geing produced", "the nature of a jar", and "the not causing audition" wherefore the definition holds. And again it is established by the sloka of the great doctor beginning samāsama.

But Since the knowledge of the condition must here precede the knowledge of the condition's absence, it is only when there is the knowledge of the condition, that the knowledge of the universality of the proposition is possible. That is, a knowledge in the form of such a connection between the middle term and major term as is distinguished by the absence of any such condition; and on the other hand, the knowledge of the condition depends upon the knowledge of the invariable connection.

Thus it is fastened on the opponents as with adamantine glue the thunderbolt-like fallacy of reasoning in a circle. Hence by the impossibility of knowing the universality of a proposition, it becomes impossible to establish inference etc.

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The step which the mind takes form the knowledge of smoke etc, to the knowledge of fire, etc, can be accounted for by its being based on a former perception or by its being an error; and that in some cases this step is justified by the result, is accidental just like the coincidence of effects observed in the employment of gems, charms, drugs etc.

From this, it follows that fate etc, do not exist, because these can only be proved by inference. But, this objection cannot be accepted as valid, since these phenomena can all be produced spontaneously from the inherent nature of things. Thus it is said:

The fire is hot, water is cold, refreshing cool the breeze of more. By whom came this variety ?

It was born from their own nature.

(9) All this has been said by **Bṛhaspati** as below:

(i) There is no heaven, no final liberation, nor any soul in another world. the actions of the four castes orders etc, do not produce any real effect.

(ii) The Agnihotra, the three Vedas, the ascetic's self with ashes were made by nature as the means of livelihood of those persons who are destitute of knowledge and human quality.

(iii) If a beast slain in the Jyotistoma rite, will itself go to heaven, why does not then the sacrificer forthwith offer his own father?

(iv) If the **Srāddha** produces gratification to beings who are dead, then here, too in the case of travellers when they start, it is needless to give provisions for journey.

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(v) If beings in heaven are gratified by our offering the Sraddha here, then why not give the food down below to those who are standing on the house-top ?

(vi) While life remains let a man life happily, let him feed on ghee even though he runs in debt. When once the body becomes ashes, how can it ever return again ?

(vii) If he who departs form the body goes to another world How is it that he comes not back again, restless for loveof his relatives?

(viii) Hence it is only as a means of livelihood that Brahmins have established here. All these ceremnies for the dead there is no other fruit anywhere.

(x) The three authors of the Vedas were buffoons, knaves and demons. All the well-known formulae of schoalrs, jarphari, turphari etc. And all the obscene rites for the queen commanded in the Asvamedha.

(xi) These invented by buffoons, and so all the various kinds of presents to the priests. While the eating of flesh was was similarly commanded by night-peowling demons.

Thus in kindness to the mass of living beings, the Cārvāka doctrines must be followed. Such is the pleasant consummation.

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4.4 DIFFICULT/TECHNICAL TERMS-MEANING

1) Pester - उपद्रवकारी
2) Ferment - उद्रेककरण

4.5 BOOKS FOR REFERENCE

1. Indian Philosophy Vol.I - Dr. S. Radhakrishnan
2. Essentials of Indian Philosophy - M. Hiriyanna
3. Indian Philosophical systems - Dr. E.R. Krishna Sharma
4. Cultural Heritage of India Vol.III - Haridas Bhattacharya
5. Indian Philosophy Vol. I - S. Dasgupta
6. Critical Survey of Indian Philosophy - S.D. Sharma
7. Vedantasara and Its Teachings - Dr. K.B. Archak

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ಕಾಗದ : ಒಳಪುಟ 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ಎಂ.ಪಿ.ಎಂ. ಮುದ್ರಿಸಿದ ದಿನಾಂಕ : 12/01/2006
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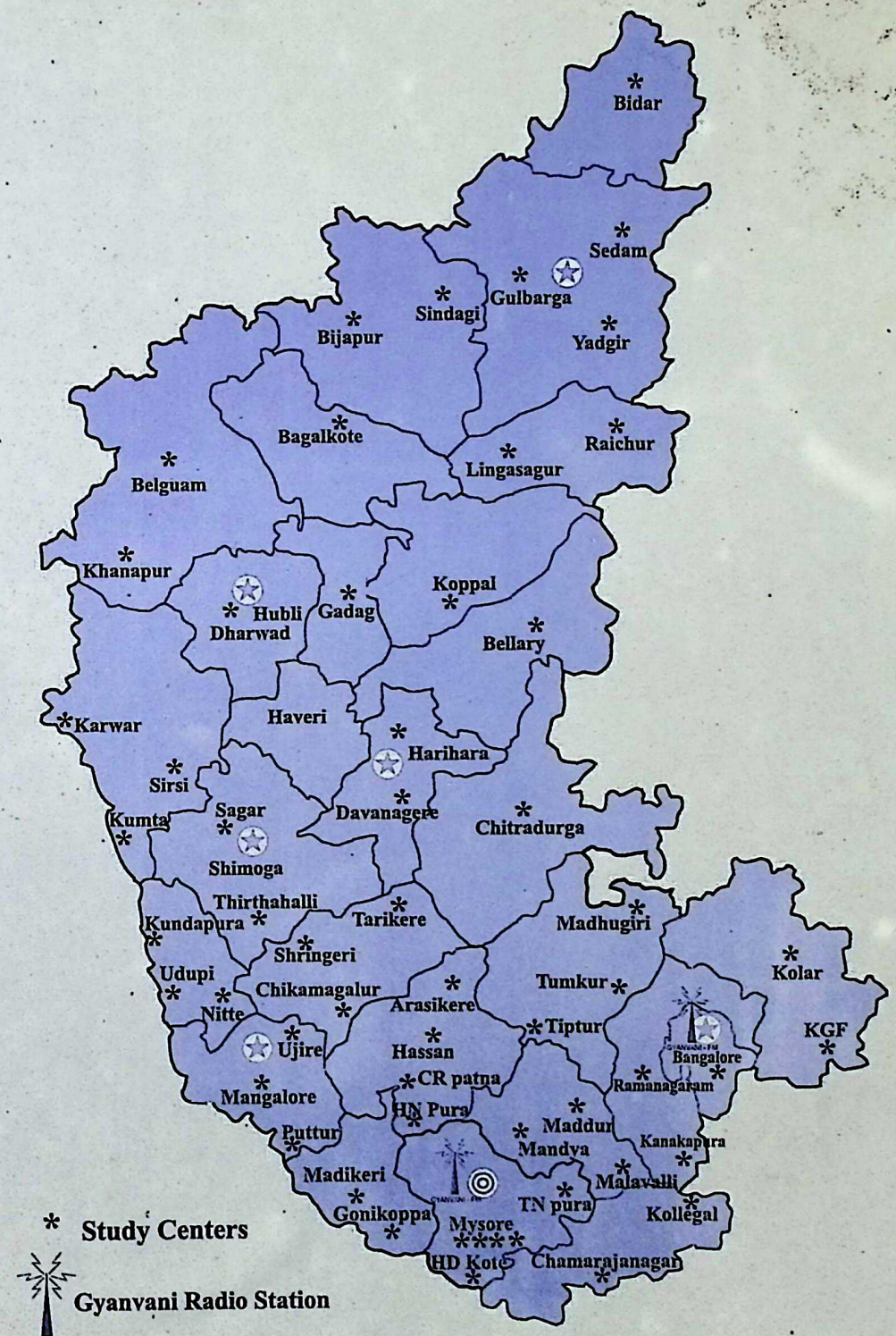

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